

PRESBYTERIANISM in JAPAN.

A reply to Satori Kato's rejoinder to Dr. Imbrie.

To the Editor of the Tribune: -

Sir: The recent news from Japan is so full of general interest that the press throughout the country willingly gives it more than common prominence. This is a thing to be expected. But that one of the great dailies should also yield full space for the consideration of affairs connected with the Church in that country is something quite out of the ordinary. The courtesy, you may be sure, is appreciated by a large class of the readers of the Tribune. I will endeavor not to impose upon it further than is necessary, and therefore take up only the chief points in Mr. Kato's rejoinder.

1. "Dr. Imbrie uses the word 'worship' in referring to Christ when it is 'exalt' in Japanese. There is a great difference in worshipping one and exalting him."

The Confession says, - "The Lord Jesus Christ whom we worship (or exalt) as God." The difference between 'worship as God' and 'exalt as God', as expressions ascribing the divinity to Christ, is not appreciable. The word in question is the one commonly used in the Bible where we employ the word glorify. I wrote "worship" simply because that is the word occurring in the recognized English translation of the Confession. It conveys no erroneous idea; and I thought it a simple piece of pedantry in Mr. Kato to change it to exalt. It may be added that immediately afterwards the Confession applies to Christ a word that

can only be rendered worship. "The Holy Ghost, Who with the Father and the Son is worshipped and glorified."

2. "Dr. Imbrie intimates that I have quoted only parts of sentences for the purpose of misunderstanding facts. Why then does he misrepresent this teaching of the creed in saying it reads, 'By Him (the Holy Ghost), the prophets and apostles and holy men of old were inspired?' He is decidedly mistaken. It says, 'The Holy Ghost, speaking in the Scriptures of the Old and New Testaments is the supreme and infallible Judge, etc.'"

But I am not mistaken. The Confession contains both statements and precisely as I quoted them.

3. "Only a few words are necessary concerning the committee to revise the hymn-book' If I wanted to be as severe on him as he has attempted to be on me, I would say that Dr. Imbrie has stated that which is not truthful. But I will not do this: I say Dr. Imbrie is simply mistaken."

But I am right after all and Mr. Kato is wrong. If he will only turn to his copy of the Fukuin Shimpo published on July 13th. he will find an account of the proceedings of the Synod. From that he will learn that my statements are absolutely correct.

4. "In regard to Mr. Ishiwara, I merely stated that he was dismissed without a trial. How does Dr. Imbrie know that he was guilty of adultery? He was never tried for any offense."

What Mr. Kato wrote in his first letter is this: The deposition from the ministry of the Rev. Naoni Tamura and H. Ishiwara, the

latter without a trial, is nothing more than a scheme to drive out the orthodox brethren." The main point in this regarding Mr. Ishiwara certainly seems to be that he was deposed on account of his orthodoxy. To this I replied, "Mr. Ishiwara was deposed, not because he was evangelical in his theology, but because he was guilty of adultery". How do I know that his fault was adultery and not orthodoxy? Because he was condemned for adultery by a presbytery containing men both missionaries and Japanese ministers who are incapable either of confounding the two things, or of submitting to their confounding in silence. The copy of the Fukuin Shimpo to which I have already referred speaks of an appeal to the Synod on the part of Mr. Ishiwara. The particulars are not given, but I presume that Mr. Ishiwara complains of something that he regarded as irregular in the procedure; and that I imagine is what Mr. Kato means by saying that Mr. Ishiwara was deposed without a trial. The Synod declined to sustain the appeal.

5. "I returned to Japan, and united with the Chinzei Presbytery, where I had been called to labor as pastor of the Kagoshiwa Church. As I did not return to the Presbytery which I originally left, some endeavored to use this as a means of precaution, intimating that I did not come back because of my unsoundness in the faith. Dr. Imbrie intimates the same thing in his letter. The Synod however, approved of my action!"

The Presbytery of Tokyo brought the action of the Presbytery of Chinzei in receiving Mr. Kato before the Synod. The Synod decided that the Pres. of Chinzei was lacking in courtesy towards the Pres. of

Tokyo, and also decided that it either find work for Mr. Kato within its own bounds (the Kagosh Church is within its bounds) or else to transfer him to the Presbytery where he intends to work permanently. It also adopted a new Canon making the course pursued by him illegal in the future. This Mr. Kato has the assurance to describe as the approval of the Synod.

G. "I call especial attention to his (Dr. Imbrie's) statement where he says: 'This Confession Mr. Kato describes as thoroughly antagonistic to the standards of the Presbyterian Church. Perhaps it would be sufficient to say in reply that this is the Creed upon which, two years ago, the Church was cordially welcomed to membership in the Alliance of Reformed Churches holding the Presbyterian System'." Mr. Kato then states that he has learned from the American Secretary of the Alliance that the Church in Japan was received into membership, not two years ago but in 1888; while the Confession was not adopted until Dec. 1890.

For several years an application for membership in the Alliance was in mind. I am under the impression that a statement was published to the effect that such an application had been made and received. In fact however none was made until the meeting of the Alliance at Toronto in Sept. 1892. The rule of the Alliance is that any church admitted to membership must be presbyterial in its government, and must have a Conference in harmony with the consensus of the Reformed Churches. Precisely what that consensus is has never been decided. In making

its application therefore, the Church forwarded a copy of the Confession and left the decision of the matter to the Alliance itself. The report of this Committee on the reception of Churches was presented and adopted on Sept. 20th., 1892 (two years ago). Referring to the application from Church in Japan it says, "The Committee and the whole Council can not but rejoice in the existence of this new-born Church, and of the prosperity that has hitherto attended its course. It therefore most warmly recommends the Council to welcome it into the household of our faith and order, and to grant the application." See page 159 -

7. Mr. Kato makes a long quotation from one of his Japanese papers. In this the writer quoted expresses the opinion that the new Confession opens the door into the Church even to men to whom most would deny the word evangelical. This, says Mr. Kato "is the opinion of the Rev. Mr. Hoshino; the great advocate of the Imbrie Confession." And then he asks, "How does Dr. Imbrie like the statements above quoted from one of his followers? Is he too misunderstanding the facts?"

This is the Chinese method of warfare. The beating of drums, the flourishing of fans, and the opening and shutting of umbrellas. Mr. Hoshino was in favor of the Confession; but there is no good reason for describing him as its "great advocate". He is also a friend; but no one would be more surprised than he to learn that he is one of my followers. The quotation moreover does not at all improve the point at issue. What Mr. Kato quotes is simply the opinion of an individual that certain persons might be admitted to the Church; what he asserted

in his first letter was that, "The understanding of the Synod, when this new **Confession** was adopted" was that men holding views of the kind described might be received. These are two very different things. More than once it has happened that persons have been mistaken in supposing that particular views would be regarded by a presbytery as in harmony with a **Confession**. **And** what is of the highest importance to note is that the whole matter is purely hypothetical. In no instance has a presbytery received men of this type described.

But after all, was Mr.Hoshino the writer of the article quoted? It originally appeared, not in the church paper but in the Kirisubō-Kyō Shimbun; and at the time was by every one attributed to the Rev. J.T.Yokoi, one of the leading ministers among the **Congregationalists**. Mr.Yokoi is at present in this country. The article appeared four years ago; he was constantly writing for the press; and therefore he cannot speak with absolute certainty, especially as what he must judge from is only Mr.Kabo's translation. But to the best of his belief the article was written by himself; and he very kindly authorized me to say so.

8. Mr.Kato makes another quotation. This is from the Report which is bound up with the Acts and Proceedings of the Synod. of the Board of Foreign Missions of the Reformed Church, **The** quotation which was written by a number of the Mission in Southern Japan, concludes as follows: "The higher criticism, too, has found advocates and admirers in his Church. Doubtless there are few, if any, who know much about the subject, but the American religious periodicals are eagerly devoured by large numbers of those conversant with English; and the

case of Dr. Briggs had been followed, and heard his views have found sympathizers and advocates ". There Mr. Kato stops. In the Report quoted from, the words immediately following are these - "Still it can hardly be said that the Higher Criticism has yet won for itself a standing in the Church." Mr. Kato follows the Chinese methods of diplomacy as well as those of war.

10. "Dr. Imbrie says that when I state that the position of the paper supported by the Mission is rationalistic, I suggest what is not true." Then Mr. Kato quotes from the paper the following: "The infallibility of the Bible is nothing more than an absurd saying which arose after the Reformation. In the recent theological tendency this fiction was abrogated; and the present tendency is to recognize the Bible as a record of divine inspiration. The Word of God is in the Bible, but the Bible is not wholly the Word of God."

In Mr. Kato's first letter he said, "The main cause of the Church's accepting a suspicious Confession was brought about," through the Admin Shimpo. He then goes on, as I understand him, to imply that the editor's advocacy of a brief creed was really an advocacy in the interest of rationalism. That I denied and still deny. What the editor sincerely desired was a simple Confession to be accepted by ministers and people alike. The position was, A Church's creed should be the creed of the Church. It was in writing on that particular point that I said, "When Mr. Kato suggests that the position of the paper was that of rationalism, he suggests what is not true."

But Mr. Kato's quotation raises a new and perfectly proper question, Did articles ever appear in the paper criticizing, for example the doctrine of the inerrancy of the Scriptures?" Certainly such articles did appear, though not with the frequency which Mr. Kato implies: and if Mr. Kato had had nothing more to say than that I should have had no quarrel with him. But perhaps some one may be inclined to ask, Should that have been permitted in a paper supported in part by funds contributed by the Churches in America? This is my reply. The past few years have been preeminently years of theological discussion within the Presbyterian Church. Consider all that was said in connection with the particular question of the Scriptures. Call to mind every thing that was written and preached in connection with the broader question of the revision of the Confession of Faith. That those discussions should be transferred to Japan was inevitable. That being so, what liberty was allowable in a paper receiving an ~~annual~~ annual grant through the Missions. I do not think it was unreasonable to say, The same liberty should be allowed to ministers of the Church in Japan that is freely exercised by scores of Presbyterian newspapers and pulpits throughout the United States. Mr. Kato speaks of the paper as one "supported by the money of conservative Presbyterians in America". That is a very unfair way of putting it. The money that went out to Japan went out from the whole Church. It was not the gift of any one part of it. After the meeting of the Assembly at Washington, the Mission took the ground that it was only becoming that a paper receiving

aid through the Board should not directly criticize the position taken by that Assembly. The propriety of this was recognized by the editor; and, so far as I am aware, no articles afterwards appeared that could be objected to. To this it may be added that the paper does not now receive financial aid through the Missions. It is endeavoring to maintain itself.

From beginning to end Mr. Kato's letters are a criticism of the Church. His contention is that it is saturated with rationalism. That is extremely unjust. The truth is that for several years the Church of Christ in Japan has been face to face with a rationalism that is rationalism indeed. It has had to meet the same forces that are marshaled against evangelical Christianity in Europe and America. That it occupies substantially the position occupied by the Church in America is a thing to be thankful for. It deserves not criticism, but sympathy and praise. Criticism from Mr. Kato, who alone of all its ministers, and in the day of greatest stress, gave up his faith, I will not characterize.

Mr. Kato refers to the Confession as something "suspicious", and as a thing that I along with others would be glad to keep in the background. I had intended to tell the story of the Confession, but time forbids. I can only say that I have always thought it a great privilege to have had a part in framing it. And that those who are interested in the matter may know precisely what it is, I quote it in full.

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Tokyo. April 4th, 1894.

To
the Reverend H. M. Landis,
Secretary, Eastern Mission of
the American Presbyterian Church
in Japan.

Dear Sir:—

May I submit this application to the consideration of the Eastern Mission of the American Presbyterian Church in Japan to establish my connection with the following views—

First. Starting such a missionary enterprise as I am at present endeavouring is seemly to be adopted for the extensive class of the people in Tokyo and this is a fitted scheme to extend the Kingdom beyond the pale of the church which had recently been decayed from her spread as it was previously. The church is growing, doubtless; yet the actual posture presents, as you are aware, that the work is restrained in a certain degree. The Christian movement largely depends, I hold, upon the ministers' character. I feel quite

sure that your mission is aware of me fairly qualified to fulfil all the duties in the work to proclaim the salvation to the lost. There are a few resembled works, such as the Uyeno Mission and the Kanegijima. I acknowledge them in momentous importance. In the future, however, in various districts of Tokyo, missions must be formed. Mine is decidedly one of those.

Second. Workers in missions should thoroughly be well affected and on amicable with the people. Some particular methods are needed in order to invite them to the meetings, as those are accepted in Missions in New York or London. "I become all things to all men, that I may by all means save some. And I do all things for the gospel's sake that I may be a joint partaker thereof." I claim, in short, that to endure the title, the "Tokyo Mission", and that every thing in that mission should be left to my supervision. The dogmatic side of the Tokyo Mission is certainly in common with the "Church of Christ in Japan" or the Presbyterian Body in this land.

Third. The salary which I reasonably

prefer would be yen 420.00 a year. The rent for the present place is yen 6.60 per month. There is a need of a man, for whom the payment is yen 6.00 a month, not as a "bannin" simply, but like a sexton. One yen for a cornet player once a week. Besides, current expense, not excess more than yen 4.00 monthly, for light, heat, &c. &c. I require to be authorized to add stations of the "Tokyo Mission" through voluntary contributions. Offerings in the meeting will expend according to the needs, not stated above; otherwise, to the original purpose. In case, if chapels are increased in number from various sources, I would ask to your mission to add me a few assistants through my recommendation. With this appropriation, if approved, a nightly meeting shall consequently be held. The salary covers a good deal of carriage expense between the mission hall and my house.

A speedy reply, separately to each head, the aim, the condition, and the sustentation, if you please, will be highly esteemed a favour by.

Respectfully & faithfully,

Satoru Kato.

Tokyo, April 30th, 1894.

To the Rev. H. M. Landis,

Secretary, the A. P. Mission
of East Japan.

Reverend and dear Sir—

Your letter of the 28th inst.
received. In reply I should
state that I was delighted
with your first letter of date
the 10th inst. irrespectively knowing
whether you misunderstood
my purport or not, though the
reply was a sort of rejection.
You see the first action of your
Mission was taken after prejudice
in a sense. On the contrary to

your expression, "the Mission
hearing that you (I) claimed
that the purport of your (my)
Recent letter to it (your Mission)
was misunderstood," I did never
claim in that. This is utterly untrue.
In reality, as soon as I have
announced my intention to go
abroad in order to raise funds
for the benefit of the Tokyo Mission,
some in your mission, at first,
gave their utterance to that they
have misunderstood my letter.
I fancy that an oddity.

And moreover the meeting,
you say in your letter the
conference, between the
Committee your mission appointed
and me was entirely an informal
one as we incidentally saw in
Dr. Thompson's on the 23rd inst.

and Dr. Thompson urged me simply,
nothing more if I remember, not
to go abroad until the next synod
in July. And he added also to
wait to look result of the separation
of the Church. I have spoken with
Mrs. Thompson a great deal of
my opinion on missionary
problem as I was reaccepted
in their tea. We had an evening
with frank conversation.

But I precisely remember that
Mrs. Thompson remarked to me
that I go to their "home", because
I wish a larger salary. I
would not mind deeply this mean
expression. But you see that
this shows that I had only in
response to them that I must
raise fund for the Tokyo Mission.

No one might prejudice my action
to obtain necessary means for
the utmost enterprise. You have
no right properly to object my
endeavor for my mission unless
there is a connection between us.
Is any attempt to raise funds in
America for good purpose
worse than misconduct or
heretical teachings of some
ministers in the Church?

As a matter of fact, Mr. Purson
left us before the arrival to
the conclusion of our conversation.
And therefore we did not sign
a written result of our
conference, if it was allowed
to be as you claimed.

Any of your rules are not
known to us altogether. Since

(2.) your mission insists technicality
upon that action, I cannot
help it without a written
resolution.

Your second letter dated the
28th inst. is nothing more than
a repeated rejection and more
injurious to me. Your mission
stated in your letter "yet
whereas the mission feels in
view of Mr. Kato's past
history, &c. &c." This hurts me.
What impression will be given
to every reader of your letter
without a thorough knowledge
of my actual history, is a
question. Have I been disciplined
in the Church of Wt. in Japan?
I believe I have the right
to claim the definition of
my "past history". Do you take

any advantage to the action of a
presbytery? No doubt, Mr. Hulse
& his supporters, those who are
most highly esteemed by your
mission, antagonize to me. They
more than once played unchristian
treacheries against me. The
Yokosuka scandal was
worse than the Daimachi insult.

In short, your second action was
based on your "feeling" in view
of my "past history". Notwithstanding
you feel my enterprise is not
a "sincere evangelistic," "any
longer continue" and "demonstrating"
shall ~~be~~ not be able to grant
my request altogether, because,
first of all, my proposals are contrary
to your rules. I would not then
hesitate to say that this nonsense

is an absurdity. Your mission
approve my plea for the necessity
of such a new enterprise as
the Tokyo Mission, yet your
mission cannot accede to
the reasonable appropriation
that is to say your mission cannot
apprehend the reason of that very
necessary needs. Otherwise it
would be easily libeled as a
fraud. There is a precedent.

You can appoint your Japanese
teachers, cooks, waiters &c. to
the situation of lay preachers and
they may work in some respect
as your employees in assisting
your ministry. Hence the
Church will not grow with
remarkable rapidity and thereby
the mission in the field is
needed to maintain longer
period.

If my "past history" is only referred
to my affair with the Unitarian view
of theology, I beg you would
please research the ^{similar} facts of old
in the Church History and also
practical comparisons with Rev.
D. Fozzawa and K. Fujin and
Mr. Tetuka's past history.
And see the doctrines in Presbyterian
Church. I pretend if you would
hold the Romish view of penance.
Is not any earnest attempt for
winning the infidel and the
heathen to Xt. rather "desirable"
for such a man as found himself
that blunder? Can I not exercise
all my ministerial rights as well
as others are to have? Your intention
to oppress me in that view ^{came}
from, doubtless, your unfavorable

notion on my going abroad to
raise fund. I am truly, honestly
zeal to change the negligent
work of evangelization into most
active way of service and at the
same time I sincerely desire to
attempt to lead the host to
Christ our Lord and Saviour in
great number if Providence
is naturally considered from
my point of view as a matter
of great negligence and denial
of evangelistic work in the
City of Tokyo.

The Tokyo Mission was originally
established with no thought whatever
of antagonism to the works of
missionaries yet we unavoidably
fell to be their obstacle since
your attempts were shown
altogether to oppress us. I under-
stood missionaries are anxious

to hire native preachers and
whatever these preachers'
success will be esteemed as
the "masters" or Employers'.
That is carried on in West India,
in India, and in China. And
in Japan it also is in practice.
Their servant preachers and
biblewomen have no way of
relief in case of disease or death.
A biblewoman was ^{not} allowed to
remove from a place to another
when she was ill. Now she is
in critical condition. But
the missionaries must look
after their health in taking
recreations in fashionable
places. Japan is awful bad
place for missionaries' health.
In Christendom I won't say kind

of hired persons are to meet
with pension and relief, but who
will pay for the drug and the
doctor's fee in her case as
an example. If they claim
that kind of payment, they
are not good 'Xtians' from
the missionaries point of view.

I do not say one word
my "feeling," yet I have
candid materials for which
your mission to some extent
is not endeavoring justly
after the proper aim of
missionary service. I have
to review the works and
some individuals of your
mission. I don't know
whether am I an obstacle
toward you or are you towards

page:

In compliance with your request to return your first letter to you as secretary, I should be a great deal embarrassed on this occasion to obey you as I have widely circulated copies of the said letter and there is no remedy to restore them before my departure. And moreover I heartily blame to meet with ^{this} kind of aspects from an organization consisting many Unit ministers and I do not know any person or artificial person can change a previous letter.

without an apology and more-
over you charged me as I
"claimed" with utterly untrue
fact. Neither I did know
it was misapprehended nor
was it properly acted for
your first letter. You ^{must} be
must aware that my intention
to go abroad had already
decided through your first
letter and I should not
change it again. Accordingly
your first letter is useful,
especially in case I am
going to see the result.

These two letters are at least
to be combined and useful
in the future for any further
consideration, whatever it

may happen, in my behalf, as
well as copies of my last and
this letters.

My first letter ~~was~~ presented
to your mission simply was
my politeness to your mission
supponing and anticipating it
would not be probably granted.

But my final decision to go
abroad was taken just after
your first letter was received.
And your second action took
place against me, just after
also, my intention was announced
in worse charge of expressions.

not, I have no friend who would
testify my reality if I humbly asked

for. You are aware of the
difference between recom-
mendation and testimonial.

Respectfully,

J. Hor. Fish.

Tokyo, May 5: 94.

Dear Mr. Landis:—

Yours of the 1st inst. was duly received. It is, indeed, grievous thing to see so much trouble in our communications, but most of it arose from misconception towards me, not my letter only. Undoubtedly, I am not an English speaking person and my incompleteness of expressions in English is to be expected. Why then did you act at once without fuller inquiry at first? But my first letter was presented you in person and you did not see, I presume, any obscurity in it, as I asked if you please would read it before my leaving. From the beginning, the trouble was to be removed by a full perusal of the whole.

Let it be clearly understood that I

saw Mr. McNair before I got your first
 letter, and when you handed it to me, I
 had nothing further to speak of the
 letter with you. I have spoken my
 purport to Mr. McNair and showed
 the copy of my letter. He did not have
 to see any misconstruction except the
 term "supervision". But, nevertheless,
 I did not "claim" it's not a light sense
 in our recent affair. Suppose I claim
 this and decide that on the contrary, it
 is a contradiction in my conduct. I
 am not, sir, a man to do in that way
 of action. Pray you will please see
 my position how I shall meet with
 perplexity in regard to self contradiction
 if your letter is correct. Although you
 have no motive, I hope, to interfere with

I insisted it would be due to him after all
 as it was previous to your letter was received. He would claim

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plan; yet the letter itself will cause many
troubles in me, and your action would be
looked properly through the letter only.

And moreover, "past history" is a hard
shock to me. Why can you not say
of my conversion to Unitarianism
plainly? It was my mistake—great
mistake, no doubt. But it is at the
same time a known fact amongst my
friends and more or less of public in
the U. S. With the expression

however "past history" the reader shall
be or fancy a bad impression on ~~my~~
my reputation. You can protect and
check me in order to make it look your
way very strict with orthodoxy.

Opposite is the case. I have been
a Unitarian but in reality I am some—

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more sound than those leading men in our
Church at present. Suppose, if the
Church separated, I shall joint with
Mr. Kady insists the sound standard.
And my endeavor recently made concerning
the ^{re}vision of the Formula is preferable
to be known. Notwithstanding you protect
and check me, the American & the Public
will not give at once clear understanding
and confidence to the situation of
the Church of N. in Japan.

I would lecture and write there of
our condition, ^{without} a little of hesitance.

You know I am well acquainted with
the affairs of the Church, ^{more} than you
do.

Do you know of my past
history? I mean yourself. I don't
claim, yet Mr. Alexander knows and

wrote me at sundry times of my
works highly in Osaka, Hiroshima
and Kokura. And also he knows
of troubles I had then through
some native minister's efforts
which caused from the partnership
~~existed~~ exists up to the date.

Of Mr. Tamura's letter referred
to me, I heard of it from Mr. Pierson
already. I don't know however
anything of his letter.

The term "supervision" I used in
the sense of "superintendency". I certainly
object a lady who is sane or unsound
in brain come to our meeting and
scatter the congregation. If I am
not to be recognized as a superintendent,

(6.)

I am unable to work with a responsibility. It is quite certain that you cannot give such a responsibility to a man having "past history" whatever it may be.

~~The term super~~

By Voluntary contribution was not meant any special appeal to your home churches. And I told this repeatedly to Dr Thompson & Mr. Pierson, they must remember it. It is utterly unfair to consider "voluntary contribution" as only from your home churches. Your Mission had only suspicion and incredulity to my saying, though I have made it to be clearly understood. If you don't acknowledge "Voluntary contribution"

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that is refusal of any contributing ^{to} team.
Xtian movements are, as a rule, supported
by contributions. Now if a friend of
mine here gave me one hundred yen,
should I not to accept it with a
condition to add some preaching station?
If man in England or in Scotland send
me a draft for aid of the Tokyo Mission,
will it be rejected? If I got two
hundred yen through my literary work,
can I not use it for the Tokyo
Mission. In short, your second
action was made very conveniently
to your way of rejection to my
request, with the ground of suspicion.

Unless Mr. McKain and others
showed me to oppose to my plan, if I

(8.)

would not be subordinated to your mission,
I shall not to have these and those
unpleasant matters in defense.

You see Mr. McNair told me that
he cannot preach in my hall because
his time was busily engaged when
I solicited him to preach for me one
night. But he lately confessed me
that he did not come, because my
mission is started separately from
your mission. I cannot understand
fairly this sort of notions amongst
your mission.

It may be regarded as
quite certain that you as a
Mission has no practical sympathy
with me and my work, because
I have friends, ~~they~~ you suppose.

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in the U. S. I am not broken and disappointed however. "In God alone my confidence do stay."

I regard your words as your mission's, or any letter from secretary of a corporated body. Whatever in letters of your secretarship is in general sense the representation of your mission.

I write this to you in reply to your private letter, but you can read this also before them if necessary,

Sincerely yours,

Jatoro Kato.

RECEIVED
JUN 11 1894
DR. GILLESPIE.

I,

Mr. Kato's plan for raising /
money in the U. S.
not approved of by the Mission

Tokyo, Japan,

May 9th 1894.

Dear Dr. Gillespie,

H. M. Landis

The Mission is informed that Rev. S. Kato is about to visit the United States for the purpose of raising funds with which to carry on his work in the so-called "Tokyo Mission". As it is no doubt Mr. Kato's intention to appear before the Churches as well as to appeal to individuals for aid, the Mission deems it important that the facts in reference to him & his work should be made known, in order that those to whom he may appeal shall be enabled to act intelligently in the matter. It is thought proper, therefore, to state at once that the Mission cannot endorse either Mr. Kato himself or his plans for work, and that although different members of the Mission have been asked for testimonials and letters of commendation to be used by him in America, no one has felt it possible to comply with the request, and this for the following reasons;—

First;— it is the policy of the Mission never to encourage efforts on the part of irresponsible parties to raise funds in America for

inaugurating and carrying on work outside of the regular lines authorized by the Mission & the Board.

Second. On account of Mr. Kato's present ecclesiastical standing, which is regarded as very questionable. It is true that he is a member of the Chingei Presbytery, which is one of the six presbyteries of the Church of Christ in Japan, and that he carries with him a letter from the clerk of his presbytery stating that such is the fact and recommending him to the churches in America. But in reference to this matter it must be remembered that Mr. Kato is the same who a few years since withdrew from one of the above-named presbyteries under circumstances very unfavorable to himself, dissolved his connection with the church entirely and at once went over to the Unitarians. After working with that Mission for a year or more, at a much higher salary than he could have obtained for the same kind of work in any other connection, he became dissatisfied and gave up his position. It is understood that at least one cause of his dissatisfaction in this case was the determination on the part of the Unitarian missionary, with whom he was working, to reduce his salary to a more reasonable figure as compared with workers of his class in other

Missionary. Having ~~fallen~~ ~~himself~~ ~~from~~ ~~the~~ ~~Unitarian~~ ~~he~~ ~~renounced~~ ~~his~~ ~~belief~~ ~~in~~ ~~their~~ ~~doctrines~~ ~~and~~ ~~soon~~ ~~after~~ ~~he~~ ~~made~~ ~~application~~ ~~to~~ ~~be~~ ~~readmitted~~ ~~to~~ ~~the~~ ~~presbytery~~ ~~to~~ ~~which~~ ~~he~~ ~~had~~ ~~formerly~~ ~~belonged~~. But when the presbytery proposed to examine him as to his theological views preparatory to readmitting him he refused to be examined, upon which the presbytery dismissed the case.

Mr. Kato then went to the U. S. ^{United States} where he spent a year, more or less, partly in study, first at Andover and later at New Brunswick Theological Seminary, and partly in going from place to place. Upon his return to Japan late in the year 1892, or early in 1893, he was advised to apply again to the same presbytery as before for admission. But this he declined to do and instead made application to the Chingai presbytery which has for its territory the island of Kyūshū, 600 miles or more distant from Tokyo. Before this presbytery he submitted to examination, and, after some discussion of his case, was admitted, no conference being had with his former presbytery. Against this proceeding the latter body raised objections at the earliest opportunity. Thus a difficult quarrel between the two presbyteries in reference to the case which is still

unadjusted and the issue of which is extremely doubtful.

It is now a full year since his admission to presbytery. In the meantime instead of endeavoring to obtain work in the bounds of the presbytery to which he belongs he has persisted in remaining in Tokyo, and has opened the "Tokyo Mission". This "Mission" is nothing more than a preaching place, where besides public preaching, a Sunday school & children's meetings are conducted, and inquirers are invited to come for information about Christianity. The work is there no more important than that carried on at a score of other places under the care of the Mission, or of the native churches. The "Mission" is simply one of a large number of similar places established in all parts of the city for Christian work, and consequently not to be regarded as of any special importance. But being carried on in Tokyo it tends to accentuate the difficulty between the presbyteries alluded to above. It is therefore plain that his ecclesiastical relations are exceedingly strained to say the least of them.

Third. Because of the spirit manifested by Mr. Kato since leaving the Unitarians,

As it is no part of the Mission's purpose, or desire, to say, or do, anything by way of making a personal attack upon Mr. Kato, this point need not

be enlarged upon, ~~and details given~~. Suffice it to say that the Mission cannot help feeling that if he had shown a reasonably commendable and Christian spirit his work in Tokyo might have had the endorsement, and if necessary the aid, of the Mission and the recognition of the native church, whereas it neither has, nor can have, any of these.

~~And as for the man himself,~~ His disposition has been such as to shake the confidence of the Mission as well as of most of his native brethren, so that both in the Mission and in the native church there is a general feeling of distrust of the man and of his methods.

In making the above statements, the Mission does not overlook the fact that Mr. Kato, in his early history as a Christian worker, did excellent service at different stations in connection with the Western Japan Mission. The Mission also desires now & always to put itself on record as being anxious to encourage every laudable and reasonable effort on the part of native brethren to carry on independent work. Indeed we labor and pray for the speedy coming of the day when the whole native church shall become entirely self-supporting and independent. Moreover, we rejoice always that Christ is

preached, however and by whomsoever the work may be done. At the same time, in a case like that of Mr. Kato, we feel it to be due to the churches in America and to the Christian public generally that at least some of the facts should be made known.

This letter, therefore, is written not in any spirit of illwill, or of personal dislike toward Mr. Kato, with whom we have, as individuals, always been on friendly terms, but in the spirit of truth and fairness to all concerned, and in the interests of the cause of Christ in Japan.

(Pt. II, on following page.)

We feel the more sure that it is necessary to give publicity to the foregoing respecting Mr. Kato on account of the fact that in the recent past, direct appeals have been made by Japanese to American Christians similar to that which Mr. Kato is now proposing to make, and with results that we cannot but regard as prejudicial to the cause of Christ in Japan. - We believe that the great success financially that has attended these appeals, might not have been had to the same extent, if the antecedents here in Japan of the persons who made them had been made public.

RECEIVED
JUN 11 1894
DR. GILLESPIE.

Explanation of letters sent to Mission
by Mr. Kato.

Meiji Gakuen, Tokyo, May 11, '94

2 - Announcement of Miss Murray's engagement
to Mr. Gander

Dear Dr. Gillespie,

It remains yet for me to add a few words
of explanation in regard to the letters of Mr. Kato
which the Mission ordered to be sent along with
the rest of its communication on the subject.

The first letter of Apr. 4, Mr. Kato handed
to me as Secretary in person. He asked me to read it
& after having done so some questions were put
& statements were made
by myself. Of these nothing else is necessary here, than the
fact that as I had understood from other quarters
that money promised to him in America would be
paid only on condition of his getting Mission
approval of his schemes, I asked him directly whether
he wanted the Mission's approval so as to get the money
thus promised. He said that was his object, and
that if the Mission could not approve, his funds would
be low and he would have to look out for supplies even
to the immediate neglect of his work. Hence my
understanding of the letter was confirmed and when
the Mission heard the letter, no one supposed he meant
that the Mission was called on by him to do more than
approve his scheme, & not to assume the support directly.
Hence our action as recorded in the minutes of Apr. 17th.

Later Mr. Kato called on Mr. Macphair to hear of the result of his request; He made it clear to Mr. Macphair that the Mission had misunderstood him in thinking simple approval & not full financial support was called for; - and perhaps the letter of Apr. 4 owing to imperfect English is open to both constructions. Moreover Mr. Yamura in a letter to Mr. Pierson also urged that our Mission had misunderstood Mr. Kato & so perhaps even if unwittingly did an injustice to him. Hence a Committee was appointed to ascertain Mr. Kato's true meaning. Meanwhile we had also heard that Mr. Kato was in consequence of our refusal to approve, going to America at an early date to collect funds. He even allowed himself to use some ~~vulgar~~ ^{strong} language before Mr. Macphair as to how he would "show up" the Mission in America. Hence our desire to do justice to him and to open the question once more with him. The action on the committee's report after conference with him is given in the minutes of Apr. 27. (accompanying this letter.) This I as secretary communicated to him at once, with an introductory remarks which he quoted on p. 2 of his letter of Apr. 30; - "The Mission hearing that you claimed that the purport of your recent letter to it was misunderstood, appointed a committee to ascertain the exact

Mr. Kato states that the women connected with the Bible School as students or graduate workers are not provided for when they fall sick and he refers to one woman particularly. There is no reason for his adverse criticism. There have been several cases of sickness and the women have been placed in Dr. Whitney's Hospital and their expenses paid while there and when necessary attendants have been sent to them from the school. Just

2. now Mrs. Suzuki, the one referred ^{and}
to above, is in the hospital in Sakuraz
30 miles distant from Tokyo.
She has been there for more than
a month. When word came of her
illness it was & not two hours
before one of the Bible students
who has had training as a nurse ^{was}
made ready and sent
on her way to take care of her. A
half salary in addition ^{to the usual sum} is given to
Mrs. Suzuki to enable her to pay the
hospital expenses. She is a very
efficient woman, but somewhat
more zealous than prudent, and
sometime ago when Mrs. MacLain
and Miss West heard that she was
not comfortably and safely housed
they sent her word to find other quarters

and that if additional expense ^{was}
thereby made necessary it would
be met from here. It is surely
not their fault that the advice
was not heeded and that the sickness
has resulted.

It is not agreeable to have
to say that the statements made
by Mr. Kato are false but such
is the fact; and it is not possible
to think that he is simply mis-
informed

idea implied in your recent request to it, after hearing this Committee's report, took the following action: (The latter part I quoted from memory.) In reply came the letter of Apr. 30, which will perhaps in the main explain itself, at least sufficiently so to help you to estimate the devious ways and unfounded suspicions of the man's mind. The letter in fact has its value mainly as a psychological study, or freak, and hence as a gauge whereby to measure the possible assertions that the man may be capable of in his course among the churches & individuals at home. As however a definite illustration of the possibilities of misstatement into which he may fall, I have asked Mr. Macrair's attention to the charge ^{made by Mr. Kato} against the treatment accorded to Bible women. He consented to write a brief statement which not only is a perfect reputation, but may fairly be taken as a specimen of the general treatment by missionaries of those connected with them as coworkers in a common cause. It is not necessary to characterize such a charge, if any one is willing to open his eyes to the facts as they are. No doubt he will seek to carry out his threat, - "I have to review the works and some individuals of your mission," - and no doubt

Statement
an accompaniment
sheets of
quote
paper

there are those who will take his word. My request that he return the first letter was made on the basis of the Mission action therein contained having been taken under a misunderstanding.

In reply to this letter, I sent him a personal note stating that the Mission was only responsible for its own action which I enclosed in both letters in quotation remarks, & that the rest as introductory & otherwise I was personally responsible for, explaining also how we knew that he "claimed" that the Mission had misunderstood the purport of his first letter, - also that the lapse into Unitarianism was particularly spoken of by the Mission. A few general remarks on the fact that we all ought to be willing to receive admonition from faithful friends, & that my request to return my first letter was merely a matter of etiquette towards the Mission, & so I ~~could~~ ^{did} not recall it simply on this ground, closed the letter.

His third letter of May 5, followed, ^{evidence of a personal letter} This will perhaps sufficiently explain itself without any notes. You will notice however from both ~~letters~~ that like Mr. Tamura, he will attempt to play the card of orthodoxy for all it is worth no doubt at this time of tumult in the church, not recking much either whether he could substantiate his assertions,

Thus he will no doubt be able to count favor in some very special circles. It is perhaps proper to say this much in view of very clear insinuations which appear in these letters already, and especially in view of the Tokyo presbyteries' unwillingness to entertain favorably any projects for creed revision at present, a subject most strongly agitated by Mr. Tamura, but with such a strong personal element, that even those of us most strongly in favor of a creed with a fuller, more definite & indisputable ring, could see no real prospect of good under the championship which is accorded at present, - accorded as it seems to be out of no full purity & singleness of motive as such questions deserve.

The action of the Mission is seen from the minutes & the letter on Mr. Kato's history as enclosed. There was no further communication by the Sec. ^{to} ~~with~~ him except briefly to acknowledge the receipt of his last letter.

With this I shall close the remarks on this question. You have no doubt been informed of the prospective loss to our Mission of Miss Murray, her engagement to Mr. R. S. Miller ^{of Tokyo}, one of the Secs. of the Y. M. C. A. of Japan, - a most estimable young man, having been announced recently.

You are no doubt interested also in the monthly religious summaries published in the Japan Mail. The fact that they are collected by the Superintendent of the Unitarian Mission, may be viewed as well as a key to the principle of summarizing. At the same time they are sufficiently objective to be of interest and considerable value, when this fact is allowed for. From the beginning of this department in the "Mail," the work has been done by Unitarians, Messrs. Wignore, Lawrence, & McCauley, the latter being the present author of them. The endeavor being to give an estimate of practical Church life & movements, mere theoretical & scholarly contributions do not come to their full right.

It may also be news to you that owing to the Pr. S. Bd. of Dir. dispensing with the services of a lecturer ~~there~~ on Psych. in the Theo. Dep. on account of his appearing as one of the chief patrons of the new Unitarian Hall recently opened, the seniors of our Acad. Dep. with but two exceptions bolted completely for a time & caused by their action caused the Faculty to resort to suspending the offenders for several weeks. All but two have up to this time submitted to suitable discipline, and the institution has perhaps morally benefitted though disconcerted somewhat for the time. Some outside influences, among which one of our own

number in the Faculty, & evidently Mr. Yamura also indirectly seem to have been implicated as abettors in the trouble, the latter at least removing all these students in his Industrial Home, & to whom the Pr. S. had in years past from its bejining extended very special favors.

Thus you see agitations and troubles are thickening round about us, and it may afford you some insight into the fierce partisanship that certain ones seem called on to champion, even though their professions of orthodoxy would consistently only look to the most active support when measures are actually taken to put our institutions on an unmistakable orthodox foundations. Professions do not always out here justify themselves in deeds.

The approach of the Dai Hwai and of the general Council of Missions is looked forward too, no doubt with more of apprehension than has often been the case heretofore.

With kindest regards
Yours very sincerely
H. M. Sandis.

Read in following order -

1. Minutes of April 6th. (Letter April 10th, pp. 3-4.)
2. Minutes April 27th - (Letter May 11th, pp. 1-4.)
3. Letter of Mr-Landis, May 9th, which the Mission suggests may be made public -
4. Letter of Mr-Landis, May 11th.
5. Letter of Mr-Kato - if you wish.

- 1 - Mr. & Mrs. Ballagh gone &
Mr. Skato.
- 2 - Plan for Mr. Sk's Mission
- 3 - Comments on the situation

1 By the last Canadian mail by which Mr. Ballagh & his family left, we are informed that Rev. Satori Kato also left. It seems that he, Mr. Yamura & Mrs. Sakurai are working more or less in unison, at least this is Mr. Hunkai's idea. Thus with Mr. Yamura as head of the academic & theo. training, Mrs. Sakurai as head of the Women's Bible school & possibly a girls school, and Mr. Kato seeking to champion the direct-evangelistic work, we have within a year, the whole of our machinery either actual or prospective duplicated, and all by American money, - money given because their own countrymen & the Board's agents are no longer worthy of trust. The intense personal element introduced by these men, their aggressive measures, by hook or crook, their very special effort

to discountenance the results
attained & to depreciate the
men who work in unison
with the Board, native & foreigners,
their outspoken attacks upon
the existing institutions, their
attempt to fix the stigma of
heterodoxy upon those who
work not with them, - all these
and other elements of confusion
will make the near future no
doubt a real test upon the
strength & capacity of a church
so recently set afloat upon its
own independent course.

Then too there is abundant fuel
for fear & discouragement in the
actual condition of the missions
& churches own institutions
going on an upgrade slowly
& heavily now for four or five
years, with many sliding back
no doubt, for these are not to
be supposed to be invulnerable.

No doubt some excuse can be found for a melée, but, not to judge those ready for it here, the real abettors are perhaps after all those who in their simple-hearted innocence furnish the means for it, & being no longer themselves willing to trust their own countrymen, they accept and digest readily all that is offered them by every unknown from the Far East.

Not to put those above referred to in the same category, I may here refer to a conversation I overheard between two Japanese this morning. They were talking about the big fraud of the so-called T'el Sono (Tern Sono), i. e. they spoke of her as a big fraud, & how she imposed on the American public. No one in Japan knows that she proposes to do anything else than to spend the 300000 ^{unbought} of ^{the} they think she

has collected) on herself. "And" said one "she is not even a Christian." "But," said I, interrupting, "she claims to be one, or at least did so in America." "Oh, yes, but only to get money," was the naive reply.

Of course, none of us think thus of these three above mentioned. Yet their course thus far has been very productive thus far, to say the least, of confusion & of opposition from the really staid workers among the Japanese in the main. And, as one of our best & oldest missionaries said, their efforts seem to have the seeds of destruction in them. Perhaps trial in the end is good, but it does seem a pity that many really good & benevolent Christians in America should thus by their contributions be made the means through which such trials must come.

Dr. Dennis asked me in a recent letter to write an article for the

concert on Japan in the Sep.
Church. It is perhaps a little
difficult to write very encouraging
at present, & esp. on my activity
is so closely confined at present
to the school. Those outside no doubt
could have found more refreshing
facts, - school life & work is
so uniform, - except perhaps
when it is discouraging as our
recent experiences have been. We
are however over these in good part
again. But these & various other
difficulties, esp. the many efforts
of the government to deplete &
reduce private schools, leave
us weak at best, & perhaps
with still more of the same
order in store.

With kindest regards,
I would be

RECEIVED

JUN 25 1894

DR. GILLESPIE.

Your own self
H. M. B. S. S.

RECEIVED
MAY 4 1894
DR. GILLESPIE.

Meiji Gakuen, Tokyo, Apr. 12, 1894.

RECEIVED
MAY 4 1894
DR. GILLESPIE

Dear Dr. Gillespie,

Following are the minutes of the last meeting of our mission.

H. M. Candis

"Mr. Ballagh's, Meiji Gakuen, Apr. 7 '94.

"Regular Business Meeting of the Monthly Prayer Meeting, Dr. McCaughey in the chair. Minutes read & approved.

A report on the erection of Chiba Ch. Building.

Board asked to allow an additional 100 yen for Chiba Ch.

It was resolved in view of this report to appropriate 100 yen additional toward this building on the condition that the Chiba Church itself raise 100 yen additional to the sum (about 600) which they have already raised for the grounds & building.

It was also resolved to ask the Board to allow this additional 100 yen.

(The reasons for this action are as follows:-

Reasons for request.

First, it is to be remembered that by the delay from last Fall when it was proposed to build, 300 yen about have been saved to the Board due to the fall in silver. Secondly, plans ^{are available} of a very suitable building, fully worked out by one of the principle architects (a German) in Japan, with estimates & specifications furnishing a very substantial, practically fireproof and

marvelously cheap building, and a building that answers church ideas + architecture better than anything we have had for the money yet. The proposed builder, ^{or contractor} being a tried man always found faithful in the full carrying out of his plans. Hence the mission thinks the venture of asking for 100 yen or \$50 fully justified. The more so as Chiba is the main city of the province + as the work is promising. Hence we hope that the Board will find no difficulty in allowing \$550 instead of \$500 for this building, the people of the place having already given a very large sum toward the purpose + accdg. to condition as above stated to furnish 100 yen more.)

Sapporo to delay ch. building for awhile

It was resolved to authorize the Secretary to telegraph to Sapporo to delay the building of their church till they hear by letter. (This was in view of dissatisfaction with plans as submitted.)

Report of the committee on getting definition of certain terms used in resolutions adopted at the Nishimachi Church meeting.

Appropriation for Sapporo to Sakko

Communications were received from Miss Smith + Mr. Swanaga about the Sapporo to Sakko. It was resolved that on condition of suitable guarantees being obtainable, we approve of Miss Smith's request, and ask the Board for the

appropriation needed; also that a Committee consisting of Mr. Pierson & Mrs. Thompson be appointed to inquire into details from Sapporo, & to write in detail to the Board; This Committee also to report at next meeting on guarantees & other details obtainable. (The committee may not write to Br. G. by this mail yet.)

Resolved that the regular salary for April ~~for~~ Rev. G. Kitahara (died this month) be paid at Dr. Thompson's discretion, in view of funeral expenses. (The death of this minister of our church was according to those who were around him in his last days, full of hope & confidence.)

Resolved that in reply to the request from Rev. Satori Kato we say that the rules & special instructions of the Board are such that we cannot as a mission accede to his request. (Mr. Kato is the man who some years ago joined the Unitarians, but after a time returned again, studied in New Brunswick Seminary, got promises ^{of money} for special work from several Americans on condition of mission approval, returned, joined our church again through Nagasaki (Chinzei) Presbytery & is at present carrying on

Salary of deceased native pastor

Request of Rev. Satori Kato support for mission

independent works in Tokyo. He wanted the Mission to approve ^{as he expresses it} "the aim, the condition & the sustentation" of his work, i.e. the approval of himself & his purpose, ~~the~~ of additional workers & places, & of his expenses such as 420 yen a year for himself, 80 for rent, 72 for sexton, 12 for music & 50 miscellaneous, also giving him helpers if he need them.)

Res. that we furnish 50 yen towards the translation of Fishers Church Men. (This to be provided out of the Publication Fund. This is a joint-undertaking of several Missions.)

Resolved that Dr. McCarty & Thompson & Mr. Landis be a committee to investigate the propriety & ways & means of translating Martensen's Christian Ethics, esp. Vol III as suggested by Mr. Uemura.

Report of Dr. Thompson on the statistics of the Mission's work as per blank form.

Res. that the debt of 40 yen of two yrs. standing on printing the Eng. & Japanese Constitution &c. of the Nihon X Kyokwai be paid for from the publication fund.

Statement by Mr. Ballagh that No. 16 Tsubaki, (Dr. Ambrose's house) is vacant.

Res. that a committee consisting of Dr.

Grant of 50 yen for translation

Com. on translation of "Xian Ethics"

Debt of 40 yen to be paid out of publication fund.

Com. on Students' sup-
port.

McCauley, Messer, Macchiar, Ballagh & Laidis
be appointed to report on the question of
students' supports for the Meiji Gakuin Acad. Dept.

all missionaries
to be regarded
members of Genl.
Council.

Report by Dr. McCauley on the system of
appointing delegates to the Gen. Council to the effect
that a majority of the cooperating missions had
voted in favor of discontinuing this system &
regard all attending missionaries as full members
of a Gen. Council. Res. that Dr. McCauley inform
the various missions of the result of the voting
on this question.

Dr. McCarter
to be Treas.

Res. that as Mr. Ballagh's term as Treas. does
not expire before his expected return from his
furlough, his arrangement with Dr. McCarter
to act as Treas. during his furlough, be approved.

The following report of a Committee laid on the table
at last meeting was taken up and adopted.

Com. on ad-
ditional force.

'As to the matter of the wisdom of calling more
missionaries, this Committee reports that there
are certain fields such as Hokkaido, Niigata, Chiba
& others in which five or six missionaries are
called for, & we recommend to the Board the
sending out of suitable men for these & other
stations within the bounds of this mission, &
also so as to have a sufficient force to make

provision for literary works.

It was also resolved that a committee to lay this subject more fully before the Board, be appointed, consisting of Dr. Thompson, Mr. Buchanan, & Mr. Pierson. (This committee may send its letter with this mail.)

Adjourned.

H. M. Sandis, Sec.

Action at
"Presbytery"

The spring presbyteries have just closed their sessions in Tokyo. The only ques. of general importance before the 1st Presb. was Mr. Tamura's motion that the articles of the English Presb. Conf. of Faiths be recommend to the Daitokuwai for adoption as the Confession of Faiths. The motion was lost by a small majority. Could personalities have been eliminated, it is possible the vote on this question might have been the other way. Mr. Tamura's motives however do not seem to be disinterested enough to allow him to lead in a question of such importance at present.

With kindest regards

Yours very sincerely

H. M. Sandis.